

BIBLICAL ANACHRONISM

UNRESOLVED ANACHRONISM
IN THE BOOKS OF MOSES
Greek Roots in the Pentateuch



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ANACHRONISM IN THE BIBLE is not uncommon, even in the Pentateuch. According to conventional chronology, for example, GENESIS XXXVI: 31 refers ‘presciently’ to kings of Israel 400 years before kingship was introduced; EXODUS XIII: 17 refers to Philistine lands in Palestine before they’d arrived; and EXODUS XIX: 22 / 24 records Yahweh referring to Israelite priests in Sinai, before there were any. Such anachronistic passages, however, have been deftly defused by biblical scholars as ‘scribal clarifications’ merely added in a later redaction.

Yet one potentially incendiary anachronism in the Pentateuch – which has gone entirely unnoticed both among apologists and commentators – is not only focal to the passage in which it is found (rather than peripheral), but also conceals an uncharacteristic insight which no later scribe would ever have considered adding. It preserves a covert reference to a measure the Israelites are neither known to have recognized nor employed, introduced to history by the Greeks some 700 years after the earliest books of the Pentateuch are conventionally held to have been composed.

The Israelites had spent forty years in the wilderness when Moses was instructed by Yahweh to conduct a census (with Eleazar) on the plains of Moab: 601,730 males over twenty, at their count, poised to cross the river Jordan into Canaan – with the two maternally-related tribes of Benjamin (45,600) and Judah (76,500) totalling 122,100 [NUMBERS XXVI: 5–51].

Much later, following the Assyrian conquest of the ten northern tribes of Israel (722 BC), those of Benjamin and Judah were all that remained of the followers of Yahweh – sole surviving heirs to the divine word of God [II KINGS XVII: 6 & 23]. His enduring Covenant with the Jews, in other words, extended solely to the descendants of these two surviving tribes (and attendant Levites).¹

- 1 The first kings of the Judæan monarchy – Saul and David – were notably scions of Benjamin (Kish) and Judah (Jesse) respectively. As putative remnants of the ten northern tribes – those conjectured to have sought

The census numbers conceal a previously unrecognized calendar ratio: $601,730 \div 122,100 = 4.92817362817363$; a figure which, when multiplied by the length of the calendar year (365.25), remarkably surrenders an integral product of 1800.0 days.² Coincidence? The sum 1800 further happens to be the product of 5×360 ; and 360 is also ‘coincidentally’ the number of days in another coeval calendar year, employed both in Egypt and Babylon.

In other words, the measure concealed in the census ratio of ‘the two surviving tribes’ to ‘the sum of the sons of Israel’, demonstrates the improved accuracy of a ‘new model calendar year’ over its Egyptian and Babylonian antecedents: 4.92817362817363 improved years of 365.25 days equalling five inferior years of 360 days – which further demanded an annual intercalation of five additional days (yet still lagged behind the sun...). While the new measure employed a slightly longer year, the old one seems to require more time to complete (the apparent ‘saving’ in time actually a more precise measure of lunisolar rationalization).

The secretion of this ratio in the census figures appears to indicate that the two surviving tribes not only recognized its superiority over the prevailing calendars of the day, but also *observed* the improved calendar measure themselves.

Numerous other biblical passages, as shown in *Myth as Math*,³ confirm that the measure in question was the variable-month eight-year calendar of 99 months, which is widely presumed to have been introduced into history with the advent of the Olympiad (776 BC), the quadrennial festival

refuge in Judah from the advancing Assyrians – do not play a discrete role in the future of the faith, it must be presumed that they were subsumed into the two prevailing tribes; *if*, that is, the apparent increase in population in 7th-century-BC Jerusalem is in fact attributable to their influx.

- 2 More precisely 1800.01541769042 days – surrendering a negligible remainder of 22 minutes 12 seconds (over an extended period approaching five years).
- 3 See pp11–21 in the present abstract, for three key examples.

held alternately in Greece every 49 and 50 months. The eight calendar years comprised 2922 days (a day-and-a-half less than 99 lunations), averaging 365.25 days per year.

Demonstrating not only that the Mosaic census figures were codified following the adoption of the eight-year calendar in Greece, but that the Mosaic account into which they were inserted appears to have been concocted even later, after the Assyrian conquest of the ten tribes (722 BC). In short, the biblical account promotes the superiority of an innovation employed earlier by the Greeks.⁴

The ratio ($601,730 \div 122,100 = 4.92817362817363$) further tenders proof that the Mosaic census could never have been conducted during the conjectured time of Moses. Prior to the 'exit census' in the wilderness, Moses had been entrusted with the details of an anointed calendar which the Israelites were commanded by Yahweh to employ: the 49-year Jubilee measure [LEVITICUS XXV: 8–12] – basis for the holiest day in the Judaic calendar to the present time (the Day of Atonement).

Yet the ratio concealed in the census, demonstrably highlights an improvement (over the cumbrous Egyptian and Babylonian calendar systems of the day, both employing the antecedent 360-day year) which emerged with the advent in

- 4 While it has been conjectured that an eight-year calendar of Cambyses (527 BC) may possibly have been adopted by Judæan exiles in Babylon from their Persian liberators, the majority view is that exiles returning to Jerusalem brought (if anything) a 19-year calendar back with them, adopted from the Babylonians themselves. Either contention departs from the belief that prior to these putative adoptions, the Judæan calendar was expressly lunar (rather than lunisolar); with some even contending that the antecedent measure may have been the weekly or Sabbatical calendar (later revived and codified in the apocryphal books of JUBILEES and ENOCH) – based on the speculation that the entire Pentateuch was conceived at this time by the priests (520 BC). The seven-day week of GENESIS extrapolates a 364-day year which they see embedded in the framework of the putative Priestly Narrative. Scholars advancing such conjectures however have all missed the significance of the 'seven identifiable phases of the lunation' to ancient calendar and myth systems, including the Bible (see p15).

776 BC of the Greek variable-month eight-year calendar (whose mean year was 365.25 days). Furthermore, as the ratio identifies the new measure with the ‘two surviving tribes’ (among the original twelve tribes of Israel), composition of the Mosaic scriptures points to a time not only after the initial Greek employment of the eight-year calendar (which the Hebrews adopted sometime later) but more to the point, after the dispersal of the ten decimated tribes (722 BC).

It bears emphasizing that the Mosaic census figures merely serve an ostensible function in the narrative, of ordering the twelve tribes by ‘strength’ to facilitate proportional division of the occupied territory once the Chosen People had conquered Canaan to establish God’s promised “kingdom of priests and a holy nation” [EXODUS XIX: 6]. The enumerated figures *appear* purely ordinal – their cardinal significance rarely even entertained let alone considered by scholars (including scribes and commentators).

According to conventional biblical chronology: following the absorption of the kingdom of Israel by Sargon II and the Assyrians (722 BC), Baal-and-Asherah worship was perpetuated among the Judæans in the correlative reign of Ahaz. In biblical fact, four of the nine rulers through the remaining years of the Judæan kingdom (722–587) proved unremitting apostates: Ahaz (732–716); Manasseh (687–643); Amon (643–641); and Jehoiakim (609–597). And since two of the five others each reigned only briefly (Jehoahaz for 3 months, and his nephew Jehoiachin for 3 months 10 days), concerted opposition to Bel idolatry fell primarily to the determination and devotion of two indomitable exemplars: Hezekiah (715–686) and Josiah (640–609); as well as Zedekiah (597–587).

However, the apostatic reigns consumed close to half the remaining Judæan era (65 years) following the fall of the northern kingdom of Israel (135 years), leaving an aggregate period of only 70 years before the start of the Babylonian Captivity (587 BC) during which the Pentateuch might have been composed.⁵

Thus it becomes evident that the scriptures could not have been composed earlier than the 29 years of Hezekiah's reign (716–687) or 31 years of Josiah's (640–609). Yet in the 18th year of King Josiah (622/1 BC) the High Priest Hilkiah is enigmatically recorded as having 'discovered' the Book of the Law in the Temple of Yahweh [11 KINGS XXII: 3–10].

If, as some contend, this discovery was arguably secreted in the Temple at the outset of the reign of the apostate Manasseh (687–643), it would appear (given the present census insight) that the Mosaic doctrine had barely been coined before being concealed. For, while the volume in question is widely presumed to have been the book of DEUTERONOMY or second book of the law (based on the assumption that the earlier Mosaic books were already long extant), the book of NUMBERS in which the census account resides – not to mention the other books of the Pentateuch, as will become clear – can no longer categorically be dismissed as the book (or books) Hilkiah may have uncovered.

Pursuing this possibility, the Mosaic census account would thus have been abandoned while quite fresh (in 687 BC) a mere 29 years⁶ at most after its earliest conceivable composition (716 BC). The evidence for this is that the census account involves a measure of the Greek eight-year calendar (which first appeared in 776 BC), in addition to stressing the focality of the two surviving tribes, Benjamin and Judah (establishing its composition after the fall of the ten tribes of Israel in 722 BC); while the remaining reign of the apostate, Ahaz, following the dispersal of the ten tribes (722–716) would have been categorically opposed to projects or activities devoted to Yahweh.

5 Which curiously accords with the rubric, *Septuagint*, in its reportedly later Greek translation.

6 If composed during the reign of Hezekiah, moreover, the Mosaic books featuring the census of the Israelites, presumably required more than a few years to compute and write, arguably reducing the period between composition and abandonment to considerably less than 29 years.

Furthermore, when the book of the law is said to have been ‘recovered’ (622 BC) the Temple was still undergoing restoration (fully 18 years into the reign of Josiah), which suggests that the ensuing recovery of beliefs and rites (including the calendar) did not, as might be expected, occur overnight, but reasonably required considerable time to reform the apostatic institutions and customs of Manasseh.

The improvement in ancient ‘calendar measure’ introduced with the eight-year calendar – the first lunisolar calendar in history – prevailed among those who adopted it, until the introduction of the Greek 19-year 235-lunation Metonic measure (432 BC)⁷ which was also adapted 792 years later (358/9 AD) as the festal calendar of Judaism – with the Judaic interval of the mean lunation (or Molad) computed at 29 days, 12 hours and 793 parts.

It bears adding that the two surviving tribes (the sole progenitors of Judaism) were governed for the greater part of their history following the defeat of the ten tribes (722 BC), by the calendars of Egypt (609–605), Babylon (605–538), Persia (538–332) and Macedon (332–129). As colonies rarely remain at liberty to follow their own calendars, the only time left to openly employ either the anointed 49-year Jubilee measure, or their historically-unrecognized observance of the eight-year calendar (both implicit in their scriptures), appears to be the years: 716–687 (29); 640–609 (31); possibly 597–587 (10); and 129–37 (92); an outside total of 162 years.

Clearly, the sole sustained interval roughly coincides with the Maccabean-era calendar texts – the apocryphal books of ENOCH (165–105 BC) and JUBILEES (160–140 BC) – and earlier book of JESUS BEN SIRACH (180 BC). All notably following slightly more than a century-and-a-half under the influence of Macedonian Greek measures.

7 Prior use of the 19-year cycle in Babylon has merely been inferred (from the Saros tablets: LBAT 1414–1419); while its attribution to Chaldean astronomer Kidinnu (*d.* 330 BC) clearly postdates Meton.

APPENDIX I: ABRAM & SARAI

THE ACCOUNT OF THE BIRTH OF ISAAC to Sarah and Abraham conceals measures which I contend establish the eight-year 99-month cycle as the innovation Abraham both personified and apparently introduced [GENESIS XVII].

Yahweh (introducing himself as El-Shaddai) appears to Abram when he is 99 years old, proposing a Covenant which will make his descendants kings. He alters the names of Abram and Sarai to Abraham and Sarah (adding the letter ‘h’ to both names – ‘heth’ being the *eighth* letter in the alphabet)⁸ and commands Abraham to circumcise his male children on the *eighth* day after their birth.

Observing these octave-ordered decrees, the legendary progenitor of the ‘kingdom of priests and a holy nation’ is assured that he will be fruitful and establish an enduring supremacy over all nations. The ‘birth of Israel’ (through Isaac) may prove merely to have ‘delivered’ a new calendar measure: the signal eight-year 99-month cycle.

APPENDIX II: SAUL & DAVID

FOLLOWING THE DEATH OF ISHBAAL (fourth son of Saul), David (youngest of the *eight* sons of Jesse)⁹ was anointed king of a united Israel.

“David was thirty years old when he became king, and he reigned for forty years. He reigned in Hebron over Judah for seven years and six months; then he reigned in Jerusalem over all Israel and Judah for thirty-three years [II SAMUEL V: 4/5].”

A passage presenting a conspicuous discrepancy of six months – which I contend invites the application of two distinct measures.

- 8 Philologists who contend that the letter added to their names was ‘he’ (fifth letter in the alphabet), sustain a retrospective Judaic presumption.
- 9 David is cleverly identified thus with the youngest eight-year measure.

Both of David's reigns involve the 99-month eight-year measure, while Saul represents the flawed 100-month version.

The 99-month eight-year cycle comprised five 12-month and three 13-month 'years'. The disparity between the duration of David's reigns (40 years 6 months) and their total (40 years) dissolves when you recognize that the variant sums may profitably be 'reduced' to an equivalent number of months.

Let David's initial reign (7 years 6 months) comprise five 12-month [60] and two 13-month [26] 'years' as well as the six additional months, for a total of 92 months [$60 + 26 + 6 = 92$]; while his successive reign of 33 years may be broken into 4 eight-year [$4 \times 8 = 32$], 99-month cycles [$4 \times 99 = 396$], plus an extra 12-month 'year' [the 33rd year], for a total of 408 months [$396 + 12 = 408$] – the two regnal sums thus combining to produce a grand total of 500 months [$92 + 408 = 500$].

Which 'coincidentally' equals the number of months in a 40-year reign when computed as five of the ineffectual 100-month eight-year cycles [$40 = 8 \times 5$; $5 \times 100 = 500$]: *ie*, the same number of months, but a more *enduring* reign (given the inherent problem, after 128 years, with Saul's inferior measure).¹⁰

- 10 Extended application of the 100-month eight-year measure exhausted its usefulness in synchronizing lunar and solar cycles after 128 years, because each eight-year cycle exceeded the interval of eight solar years by .0625 days or 90 minutes ($2922 - 2921.9376$). Meaning that after 16 of the 100-month eight-year cycles, the great-year measure would be an entire day ahead of the sun, which would require subtraction to rectify. But intercalation of calendrical measures is confined to adding days to bring a lagging calendar back into step with the celestial cycles (10 days each 100-month cycle). The 99-month variant of the eight-year great-year measure rectified the defect by falling short of eight solar years by .9376 days every cycle (without the intercalated day). Meaning that the single day which was intercalated after each of the first fifteen eight-year cycles could be withheld after the sixteenth eight-year cycle to bring the calendar and solar cycles back into step, once an entire day difference had been accumulated [*Instructions for Restoring the Ancient Wisdom*, p50].

David, in other words, embodies the solution to a calendrical complication involving two disparate eight-year measures – the scripture drawing attention to the greater durability of the later ‘anointed’ refinement, with the conspicuous incongruity of these contiguous sums.

The apparent discrepancy in the duration of David’s combined reigns is resolved by refining the eight-year measure – rendering ‘David’ a signal mnemonic, in ‘his’ segment of the scriptures, of a more *decisive* defeat over the cumbrous Egyptian and Babylonian measures, by the victorious 99-month variant of the superior eight-year calendar.

Saul and David, as revealed, prove to be mnemonics for the 100- and 99-month eight-year calendars respectively, during the period of conflict (‘apostasy’) with the resident Bel factions in Palestine (those adhering to the 360-day ‘year’ which required an annual adjustment of five intercalary days) – the ‘Judæan monarchy’ symbolizing ultimate dominion over ‘the territory of Time’ by proponents of the improved variable-month calendars.

Which should illustrate that the epithet ‘Chosen People’ refers to patriarchal figureheads (or figments) representing mnemonics of a Chosen Measure – the radical variable-month year – and its extended diffusion through time (both in the eight-year and nineteen-year great-year measures).

APPENDIX III: NOAH & THE FLOOD

THE MYTH OF AN ANCIENT GLOBAL DELUGE is one of our most ingrained legacies from the past. Innumerable cultures preserve versions of this myth – the oldest extant texts deriving from Mesopotamia, in the Eridu Genesis and Sumerian *Gilgamesh* narratives. The biblical account of a flood can readily be traced back to these earlier texts.

The account of the Flood in the Bible, however, contains a number of glaring inconsistencies. Most scholars agree that the likeliest explanation for such divergence is that the account as it now stands, preserves two distinct records:

*“Exegetical criticism has conclusively demonstrated – and this is admitted by all the experts without exception, Roman Catholic, Protestant and agnostic – that the narrative of Genesis 6–8 is in reality the fusion of two accounts, closely interwoven, one of which (J = Jahvistic) dates from the eighth century BC, the other (P = Priestly) dating at the earliest from the sixth century BC.” [PARROT, *The Flood and Noah’s Ark*, p15]*

What is not widely appreciated is that the main reason for arriving at this conclusion is that the numbers in successive verses of the same chapter of GENESIS, don’t match; that is, the problematic discrepancies prove to be mathematical.

Numerical inconsistencies are common throughout the Bible; but where a lack of supporting details precludes the ‘divergent-source’ hypothesis, such incongruities are simply dismissed by the experts as the result of ‘approximation’ – in place of a more rigorous ‘numeracy’ (not numerology).

As in the case of the discrepancy in the reigns of David, the solution may involve divergent calendar measures.

Inconceivable as it may seem, mathematical discrepancies in the narrative of the Flood are likewise readily resolved through an understanding of the calendar measure they involve. This hypothesis entertains the prospect that the disparate sums in chapters 6 through 8 in the book of GENESIS were meant to be interpreted as complementary aspects of a new ‘anointed’ calendar measure (in defiant opposition to the ‘bondage’ of its antecedent Egyptian counterpart).

The first glaring discrepancy involves the animals Noah is instructed to take aboard the ark:

“Of all the clean animals you must take seven of each kind, both male and female; of the unclean animals you must take two, a male and its female (and of the birds of heaven also, seven of each kind, both male and female), to propagate their kind over the whole earth.” [GENESIS VII: 2/3]

A few lines later the narrative appears contradictory:

“(Of the clean animals and the animals that are not clean, of the birds and all that crawls on the ground, two of each kind boarded the ark with Noah, a male and a female, according to the order God gave Noah.)”

[GENESIS VII: 8/9]

First impressions may lead to the reflexive conclusion that these are likely different accounts of the same event; but is it not conceivable that the disparity might arise from separate measures of the same thing (eg, five fingers, one hand)?

Entertaining the hypothesis that both accounts refer to the lunar cycle, it may be seen that the initial sum tidily accords with the seven *focal* phases in the lunation: waxing crescent; waxing half-moon; twin full moons; first waning phase; waning half-moon; and waning crescent. These are the only spectres or phases in a lunation which are readily *identifiable* on observation. Phases between these spectres cannot be conclusively identified on sight; the observer able only to recognize them as spectres which fall somewhere in the lunation sequence between two ‘clean’ phases.

The ‘unclean’ phases between the ‘clean’ ones are each accorded a night and a day – or male and female issues¹¹ – because the moon was perceived as a distinct male spectre which descended into the underworld lair of the goddess during ‘his’ daytime, to propagate the successive phase for the following night-time; each male spectre coupling with a different aspect of the lunar goddess. Which holds true for both ‘clean’ and ‘unclean’ phases – explaining the apparent conflict between the ‘divergent’ accounts.

As suspected, the model of the generic lunation suggests that these apparently contradictory allusions may in fact prove to be supplementary. The birds aboard, for example, lay the

11 The visible phases were considered male because the lunation begins and ends with a phallic sliver (waxing and waning crescents); while the two nights without a visible spectre in the sky were denoted female because the moon was anciently believed to have been confined to the underworld realm of the unseen earth-mother goddess, during the dark interval.

emphasis on ‘something that flies’ in the model alluded to – directing attention to the sky. After the flood, Noah sends a raven¹² out (the bird of night, emblem of the underworld) followed by a dove (white like the moon). But the dove is forced to return to the ark twice before finding a perch – the third night of the successive lunation bearing the first sign (a crescentine sliver) of the new moon on high.¹³

The Flood, in other words, *here* accords with a recurrent phenomenon: the ‘submergence’ of the moon in the waters of the underworld, for three days and two nights following the decline of waning crescent at the end of each lunation. Which would explain the ‘immortality’ of Ut-Napishtim:¹⁴ he must conduct the ‘seed’ (or spark) of renewed life (or light) through the extinguishing depths of the underworld, to restore the moon to its place in the sky following the ‘deluge’ which consumes every lunation – *for all eternity*.

A long tradition of employing animals to represent lunar phases, as I have shown,¹⁵ stretches back beyond the period of the Palæolithic cave murals – the horns of the ungulates drawing a natural association in primitive iconography, with the lunar crescents. In a symbolic light, Noah may be understood merely to transport the identifying totem for each lunar phase, through the underworld seas during the ‘three-day and two-night dark interval’ between waning and waxing crescents, to its reemergence in the subsequent lunation.

The second discrepancy in the biblical version of the Flood concerns its end:

- 12 The symbol of the raven alerts the reader to the possibility that the passage has something to do with night; the recurrent attempts of the dove to land, that it deals with something white which takes three tries to secure a perch; while birds naturally implicate the sky.
- 13 GENESIS VIII: 6–12.
- 14 Ut-Napishtim (the ancestor of Gilgamesh) – who “alone among all men” gained eternal life – was the Sumerian Noah [PARROT, *The Flood and Noah’s Ark*, p25].
- 15 *The Lunar Basis of Myth & Symbol* (pp21–32); and *Lascaux Measures: A Review of the Symbolism of Palæolithic Parietal Figures*.

“It was in the six hundred and first year of Noah’s life, in the first month and on the first of the month, that the water dried up from the earth. Noah lifted back the hatch of the ark and looked out. The surface of the ground was dry!” [GENESIS VIII: 13]

Yet in the very next line the text asserts:

“In the second month and on the twenty-seventh day of the month the earth was dry.” [GENESIS VIII: 14]

Might the comprehension of lunar measure likewise render these divergent accounts complementary?

When “he became the father of Shem, Ham and Japheth” Noah was 500 years old.¹⁶ “In the six hundredth year of Noah’s life, in the second month, and on the seventeenth day of that month” the Flood began.¹⁷ And on the first day of the first month of his six-hundred-and-first year, all the water was gone.

The Flood – which ended on day 219,001 of Noah’s life¹⁸ and began on day 218,682¹⁹ – can thus be computed to have lasted 319 days.²⁰ And the number ‘319’ conceals a telltale calendrical innovation, in the product of eleven of the new 29-day months employed – following the Flood – only in the variable-month calendars of the Greeks (and Israelites).²¹

This radical innovation drew the measure of the ‘month’ far nearer to that of the mean ‘lunation’ (29.530588 days) by alternating 29-day male and 30-day female months in a great-year calendar extending eight years.²² The Egyptian and Babylonian calendars which it replaced needed constant

16 GENESIS V: 32.

17 GENESIS VII: 11 – *ie*, 99 years later (prefiguring a 99-interval measure).

18 $600 \text{ years} \times 365 \text{ days per year} = 219,000 \text{ days} + 1 \text{ day}$ (the first day of the first month of the 601st year) = 219,001 days.

19 $599 \text{ years} \times 365 \text{ days per year} = 218,635 \text{ days} + 30 \text{ days}$ (the first month) + 17 days (of the second month) = 218,682 days.

20 $219,001 - 218,682 = 319$ [11×29].

21 *Myth as Math*, pp17ff.

22 Two lunations ($2 \times 29.530588 = 59.061176$) exceed two alternating months ($29 + 30 = 59$) by 88 minutes ($0.061176 \times 1440 = 88.09344$).

adjustment to bring them back into alignment with the solar cycle, because of their rigid adherence to the 30-day month.²³

The variable-month eight-year cycle comprised 99 months: 49 male 29-day months (1421 days) plus 50 female 30-day months (1500 days) extending 2921 days. Eight solar years consume 2922 days.²⁴ Thus a solitary extra intercalary day was added every eight years to adjust the cycle to the seasons.

But the initial measure of the eight-year calendar cycle – the flawed 100-month variant – had been conceived with eight 364-day years comprising eleven 29-day months plus one-and-a-half 30-day months, requiring the addition of an extra ten intercalary days every cycle.²⁵

Both these innovations were an improvement over the earlier calendar which required an extra five days per year (as well as further complex adjustments every 25, 70, 350 and 500 years).²⁶ The 100-month eight-year cycle, however, proved problematic after 128 years,²⁷ prompting the revision of the ‘anoointed’ 99-month version.

- 23 Twelve 30-day months in the generic year (360 days) which had to be completed with the addition of 5 intercalary days per year (Egyptian) or an extra month every six years (Babylonian).
- 24 $8 \times 365.2422 = 2921.9376$ (2922 with the year computed at 365.25 days).
- 25 $[11 \times 29] 319 + 45 [1\frac{1}{2} \times 30] = 364$; $8 \times 364 = 2912$; $2912 + 10 = 2922$.
- 26 *Instructions for Restoring the Ancient Wisdom*, pp48/9.
- 27 Extended application of the 100-month eight-year measure exhausted its usefulness in synchronizing lunar and solar cycles after 128 years, because each eight-year cycle exceeded the interval of eight solar years by .0625 days or 90 minutes ($2922 - 2921.9376$). Meaning that after 16 of the 100-month eight-year cycles, the great-year measure would be an entire day ahead of the sun, which would require subtraction to rectify. But intercalation of calendrical measures is confined to adding days to bring a lagging calendar back into step with the celestial cycles (10 days each 100-month cycle). The 99-month variant of the eight-year great-year measure rectified the defect by falling short of eight solar years by .9376 days every cycle (without the intercalated day). Meaning that the single day which was intercalated after each of the first fifteen eight-year cycles could be withheld after the sixteenth eight-year cycle to bring the calendar and solar cycles back into step, once an entire day difference had been accumulated [*Instructions for Restoring the Ancient Wisdom*, p50].

The duration of the Flood – 319 days – therefore, alerts us to the possibility that the introduction of the variable-month calendar occasioned a disruption which allowed the ‘old corrupt order’ to be replaced.²⁸ But only after the waters had disappeared (with the passing of the flawed 100-month version of the eight-year calendar) were conditions restored to God’s liking. The perfected 99-month eight-year calendar was anointed the Chosen Measure.

Thus, in a calendrical light, the biblical narrative of the Flood demonstrably accords *both* with the nature of the heavenly lunation (p16), and man’s attempts to perfect an earthly calendar with which to keep track of it.

Noah had lived 600 years when the Flood came to an end. Computed in whole years, he had lived 219,000 days.²⁹ But the year actually exceeds 365 days; the new eight-year calendar reckoned in years of 365.25 days. His age in reality comprised 219,150 days: a difference of 150 days.³⁰

The Flood began on the 17th day of the second month³¹ after Noah’s 599th birthday; while the ark came to rest atop Mount Ararat on the 17th day of the seventh month.³²

“The waters rose on the earth for 150 days.”

[GENESIS VII: 24]

In other words, the 150-day disparity in Noah’s age over a period of 600 years, when calculated with the approximate (Egyptian 365-day) and more accurate (Israelite 365.25-day) year-lengths, accords with the rise of the flood-waters over the earth. That is, ‘the revised measure of 600 years’ rose by

28 “The earth grew corrupt in God’s sight, and filled with violence...of man’s making” [GENESIS VI: 11/13]; “He rid the earth of them, so that only Noah was left, and those with him in the ark” [GENESIS VII: 23] – the corrupt calendar (‘time’ as construed by mortals) had long violated Nature (*ie*, ‘time’ orchestrated by God) in continually falling out of step with the visible seasons (“God’s sight”).

29 600 years [GENESIS VIII: 13] × 365 whole days per year = 219,000 days.

30 600 years × 365.25 rounded days per year = 219,150 days.

31 GENESIS VII: 11.

32 GENESIS VIII: 4 – an interval of five months × 30 days = 150 days.

150 days with the improved year of the ‘anointed’ measure: the rising tide in actuality ‘a swelling of time’.

The biblical account of the Flood likewise preserves a computation of the ‘swell’ in the actual lunation, above the expedient measure of the 29.5-day month.³³ The difference between the length of the mean lunation (29.530588 days) and mean month (29.5 days) amounts to .030588 days. Over a period of 600 rounded years (219,000 days) there would be 7423.7288 mean months.³⁴ Multiplying this figure by the ‘swell’ of a lunation gives a product of 227.07701 days.³⁵

The Biblical allusion to this product is secreted in the enigmatic second date for the end of the Flood:

“In the second month and on the twenty-seventh day of the month the earth was dry.” [GENESIS VIII: 14]

Cryptic though it may be, the integers ‘2’ and ‘27’ accord remarkably with the number of days lost over a period of 600 rounded years, employing the mean month instead of the actual lunation: 227.

Although one’s first inclination might be to dismiss the similarity as a coincidence, the fact that three earlier figures in the Flood narrative also accord with calendar measures (not to mention the calendrical nature of a conflict in dates for the end of the Flood; or the demonstrable resolution of David’s disparate reigns) lends credence to the equivalence in this *otherwise incomprehensible* reference.

Neither is it a coincidence that there were eight people aboard the ark: Noah, his three sons, and their four wives personifying the ‘anointed’ eight-year calendar.

“Then God said to Noah, ‘Come out of the ark, you yourself, your wife, your sons, and your sons’ wives with you....Be fruitful, multiply and fill the earth’... and from these the whole earth was peopled.”
[GENESIS VIII: 15; IX: 1 & 19]

33 $29 + 30 = 59$; $59 \div 2 = 29.5$.

34 $219,000 \text{ days} \div 29.5 \text{ days per mean month} = 7423.7288 \text{ mean months}$.

And God made their line (or measure) a promise:

*“I establish my Covenant with you: no thing of flesh
shall be swept away again by the waters of the flood.
There shall be no flood to destroy the earth again.”*

[GENESIS IX: 11]

In terms of the calendrical hypothesis, the new eight-year great year measured time so much more accurately than its predecessor, that the prospect of a future replacement of this earthly or man-made refinement had been obviated.

It reflected the nature of the solar and lunar cycles more clearly than any previous measure; the ‘animals’ released from the ark (*ie*, its ‘nightly measures’ better equating with the natural phases of the actual lunation) now ‘propagating’ without threat of future annihilation, because commensurate.

The generic month of 30 days employed in the earlier Egyptian calendar exceeded the duration of the mean lunation by 11 hours 15 minutes 57 seconds.³⁶ Meaning that an extra calendar (or man-made) day exceeding the natural cycle of the lunation, was accumulating every 64 days.³⁷

In a year of twelve thirty-day months the accumulation exceeded five days.³⁸ And these man-made days “of flesh” had to be “swept away” to align the month with God’s natural cycle – but unlike added intercalations, *subtracting* calendar days invites chaos (*cf*, 3–13 September 1752).

35 $7423.7288 \text{ months} \times 0.030588 \text{ days} = 227.07701 \text{ days}$ (0.07701 days \times 1440 minutes = 110.8944 minutes, or 1 hour 50 minutes 54 seconds).

36 30 days in a generic month – 29.530588 days in the mean lunation = 0.469412 days difference (0.469412 days \times 24 hours = 11.265888 hours, or 11 hours 15 minutes 57 seconds).

37 One accumulated day \div 0.469412 days per generic month = 2.1303247; 2.1303247 months \times 30 days per generic month = 63.909741 days.
NOTE: the difference between ‘the Egyptian month’ and ‘mean lunation’ – as rendered in the myth of the Eye of Horus – amounts to 1/64th of a month (30 \div 64 = .46875; 30 – .46875 = 29.53125, the Egyptian measure of mean lunation, which is currently computed as 29.530588) [*cf*, *The Lunar Context of the Hekat Fractions*, p2].

38 0.469412 days \times 12 generic months = 5.632944 accumulated days, or 5 days 15 hours 11 minutes 26 seconds.

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